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**Thematic Quranic Translation Series Installment 6**  
**(IN ENGLISH LANGUAGE)**

**Chapter ‘Abasa**

**The Crime of Implicating Mohammad pbuh**  
**for callous behavior**

***re-presented in the true light of Quran***

**PRELUDE**

As a common practice, every learned translator has assumed the sacred person of Mohammad pbuh as *the addressee* of the admonitions contained in this Chapter. It goes without saying that this general tendency implicates the noble self of the Holy Messenger for not distinguishing the virtue from the vice, and for impolite responses to a poor seeker of knowledge. Thus a grave insult and sacrilege is committed, purposefully or unintentionally. And then different kinds of hollow rhetoric are employed by different scholars to try to offset the adverse effects of this sacrilege.

It must be borne in mind at this juncture that the pronouns used in this Chapter are of *third person, and second person, masculine, singular, perfect verb* which cannot be ascribed or attributed to the Holy Messenger or any other particular person because they are *implicit subject pronouns*; and in the entire length of this chapter the subject of these pronouns has not been named or brought forth.

Hence, this is a general address which is aimed towards all people of knowledge; particularly those scholars whose conduct towards teaching a seeker of knowledge is that of impolite callousness on grounds that the contender is a poor illiterate one. It is those who would rather pay full attention towards one who deems himself a highly educated one and may not be to a substantial degree attentive towards learning. It is emphasized that dissemination of Quranic knowledge to every

human being is an essential duty irrespective of the high or low level of education or intellect the seeker may have. To behave in this way in any degree would mean that the teaching scholar is not fully aware of the process and purpose of his creation in spite of all the knowledge he may have acquired.

A fully qualified, honest and rational Translation of the Chapter under analysis is attempted, upon the insistence of close associates, for deliberation by Quranic scholars as a milestone leading the way towards the ultimate destination of rediscovering the deep buried ultimate reality of Quran.

For meeting this goal, it takes into account all prominent features of the classic style of Quran's narration, lays special emphasis on the text's consistency and mutual coherence between its different objective targets, in the perspective of nature, society, human self and the Hereafter.

Let us start this most rational translation with the holy name of our Lord, the Almighty Who is the Guiding Light of the entire Universe and the Earth. This is going to tell us in all earnestness how serious it is with God to deny knowledge to some poor but needy one because of his lowly appearance, and to pay attention to the other one for just his haughty, confident looks.

## Chapter 'Abasa

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾ وَمَا يُدْرِيكَ لَعَلَّهُ يَزَّكَّى ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾  
أَمَّا مَنْ اسْتَعْزَى ﴿٥﴾ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾ وَمَا عَلَيْكَ أَلَّا يَزَّكَّى ﴿٧﴾ وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾  
وَهُوَ يَخْشَى ﴿٩﴾ فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾ كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾ فِي صُحُفٍ  
مُكَرَّمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ مُطَهَّرَةٍ ﴿١٤﴾ بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾ قَتَلَ الْإِنْسَانَ مَا أَكْفَرُهُ  
﴿١٧﴾ مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾ ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾ ثُمَّ أَمَاتَهُ  
فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنْشَرَهُ ﴿٢٢﴾ كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾ فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ  
﴿٢٤﴾ أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنْبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعِنَبًا  
وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ  
﴿٣٢﴾ فَإِذَا جَاءَتِ الصَّلَاحَةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ  
وَبَنِيهِ ﴿٣٦﴾ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ ﴿٣٧﴾ وَجُوهٌ يَوْمَئِذٍ مُسْفَرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ  
مُسْتَبْشِرَةٌ ﴿٣٩﴾ وَجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾ تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَئِكَ هُمُ الْكَافِرَةُ الْفَجَرَةُ  
﴿٤٢﴾

عَبَسَ وَتَوَلَّى ﴿١﴾ أَنْ جَاءَهُ الْأَعْمَى ﴿٢﴾

If SOMEONE is approached by one looking worthless and deprived of knowledge (الأعمى), would it be fair that he may frown and turn him away?

وَمَا يُدْرِيكَ لَعَلَّهُ يَزَكِّي ﴿٣﴾ أَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرَى ﴿٤﴾

How can you be made aware that this is not the right conduct as he may show enough mental maturity to acquire growth and progress; or may exert so much that this Guidance from Allah(الذِّكْرَى) may eventually prove inspiring and profitable for him.

أَمَّا مَنْ اسْتَعْزَى ﴿٥﴾ فَأَنْتَ لَهُ تَصَدَّى ﴿٦﴾:

Now as for the other one who might regard himself to be self-sufficient, and you pay full attention to his learning;

وَمَا عَلَيْكَ أَلَّا يَزَكِّي ﴿٧﴾ :

And still he may not show mental progress, so how is this failure going to reflect upon your accountability?

وَأَمَّا مَنْ جَاءَكَ يَسْعَى ﴿٨﴾ وَهُوَ يَخْشَى ﴿٩﴾ فَأَنْتَ عَنْهُ تَلَهَّى ﴿١٠﴾

And, as for him who gained access unto thee and is eager to make efforts, and is in awe [of God], would you hold him in utter disregard!

كَلَّا إِنَّهَا تَذْكِرَةٌ ﴿١١﴾ فَمَنْ شَاءَ ذَكَرْهُ ﴿١٢﴾ :

NAY, VERILY, these teachings consist of general guidance and remembrance; so whoever is willing to do so may learn and keep in mind.

فِي صُحُفٍ مُّكَرَّمَةٍ ﴿١٣﴾ مَرْفُوعَةٍ مُّطَهَّرَةٍ ﴿١٤﴾

These are preserved in sacred scrolls of dignity, loftiness and purity,

بِأَيْدِي سَفَرَةٍ ﴿١٥﴾ كِرَامٍ بَرَرَةٍ ﴿١٦﴾:

and are written by the hands of scroll writers noble and most virtuous.

قَتَلَ الْإِنْسَانُ مَا أَكْفَرَهُ ﴿١٧﴾

In fact man's is often destroyed by his denial of the truth.

مِنْ أَيِّ شَيْءٍ خَلَقَهُ ﴿١٨﴾ مِنْ نُطْفَةٍ خَلَقَهُ فَقَدَرَهُ ﴿١٩﴾:

He must remember of what substance God has created him? Out of a drop of sperm He created him, and thereupon determined his nature and balance,

ثُمَّ السَّبِيلَ يَسَّرَهُ ﴿٢٠﴾ ثُمَّ أَمَاتَهُ فَأَقْبَرَهُ ﴿٢١﴾ ثُمَّ إِذَا شَاءَ أَنشَرَهُ ﴿٢٢﴾

and then He made his way through life easily available to him; and in the end He caused him to die and brought him to the intermediate state in which the soul lives after death till the resurrection (أَقْبَرَهُ) ; and then, when He so willed, He shall raise him again to life.

**Qaf-Ba-Ra** = to bury (the dead). aqbara - to cause to be buried, have a grave day, have anyone buried. Grave, tomb, **intermediate state in which the soul lives after death till the resurrection**. maqabir - cemetery, place of burying.

كَلَّا لَمَّا يَقْضِ مَا أَمَرَهُ ﴿٢٣﴾

Nay, but never think yet that man has achieved the destination fixed for him!

فَلْيَنْظُرِ الْإِنْسَانُ إِلَى طَعَامِهِ ﴿٢٤﴾

Hence, to reach that destination, man must concentrate upon his acquisition of knowledge and progress (طَعَامِهِ) ; and think about

أَنَا صَبَبْنَا الْمَاءَ صَبًّا ﴿٢٥﴾ ثُمَّ شَقَقْنَا الْأَرْضَ شَقًّا ﴿٢٦﴾ فَأَنبَتْنَا فِيهَا حَبًّا ﴿٢٧﴾ وَعَيْنَبْنَا وَقَضْبًا ﴿٢٨﴾ وَزَيْتُونًا وَنَخْلًا ﴿٢٩﴾ وَحَدَائِقَ غُلْبًا ﴿٣٠﴾ وَفَاكِهَةً وَأَبًّا ﴿٣١﴾ مَتَاعًا لَكُمْ وَلِأَنْعَامِكُمْ ﴿٣٢﴾

[how it is] that We poured down water abundantly; and then We cleaved the earth cleaving it asunder, and thereupon We caused grain to grow out of it, and vines and edible plants, and olive trees and date-palms, and gardens dense with foliage, and fruits and herbage, for you and for your animals to enjoy.

**Nun-Ba-Tay** = to gush or flow out, draw water, reach water by digging well. anbata - to bring a thing to light, deduce a thing. istanbata - to find out, elicit, elucidate. nabatun - internal state of a person.

فَإِذَا جَاءَتِ الصَّاحَّةُ ﴿٣٣﴾ يَوْمَ يَفِرُّ الْمَرْءُ مِنْ أَخِيهِ ﴿٣٤﴾ وَأُمِّهِ وَأَبِيهِ ﴿٣٥﴾ وَصَاحِبَتِهِ وَبَنِيهِ  
﴿٣٦﴾ لِكُلِّ امْرِئٍ مِنْهُمْ يَوْمَئِذٍ شَأْنٌ يُغْنِيهِ

AND SO, when the piercing call is heard on a Day when everyone will [want to] flee from his brother, and from his mother and father, and from his spouse and his children: on that Day, to every one of them will his own state be of sufficient concern.

﴿٣٧﴾ وَجُوهٌ يَوْمَئِذٍ مُّسْفِرَةٌ ﴿٣٨﴾ ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ﴿٣٩﴾ وَوُجُوهٌ يَوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ﴿٤٠﴾  
تَرْهَقُهَا قَتَرَةٌ ﴿٤١﴾ أُولَئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿٤٢﴾

Some faces will on that Day be bright with happiness, laughing, rejoicing at glad tidings. And some faces will on that Day with dust be covered, with darkness overspread: these will be the ones who denied the truth and were immersed in iniquity!

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### **A Running Translation NOW:-**

If SOMEONE is approached by one looking worthless and deprived of knowledge (الْأَعْمَى), would it be fair that he may frown and turn him away?

How can you be made aware that this is not the right conduct as the contender may show enough mental maturity to acquire growth and progress; or may exert so much that this Guidance from Allah (الذِّكْرُ = The Quran) may eventually prove inspiring and profitable for him.

Now as for another one who might look haughty and self-sufficient, and you might pay full attention to his learning, and still he may not show mental progress; so how is this failure going to reflect upon your accountability?

And, as for him who gained access unto thee and is eager to make efforts, and is noted to be in awe [of God], would you hold him in utter disregard!

NAY. VERILY, these teachings consist of general guidance and remembrance; so whoever is willing to do so may learn and always keep them in observance. These

are preserved in sacred scrolls bearing dignity, loftiness and purity, and are written by the hands of scroll writers noble and most virtuous.

In fact man is often destroyed by his denial of the truth. He must remember his humble origins as to what substance God has created him from? Out of a drop of sperm He created him, and thereupon determined his nature and balance; and then He made his way through life easy and available to him; and in the end He caused him to die and brought him into an intermediate state in which the soul lives after death till the resurrection; and then, when He so willed, He shall raise him again to life.

Nay, but never think yet that man has achieved the destination fixed for him! To reach that destination, man must concentrate upon his acquisition of knowledge and progress (طَعَامِهِ); and observe and acknowledge how it is that We poured down water abundantly; and then We cleaved the earth cleaving it asunder, and thereupon We caused grain to grow out of it, and vines and edible plants, and olive trees and date-palms, and gardens dense with foliage, and fruits and herbage, for you and for your animals to enjoy. (all the laws of nature)

AND SO, when the piercing call is heard on a Day when everyone will [want to] flee from his brother, and from his mother and father, and from his spouse and his children: on that Day, to every one of them will his own state be of sufficient concern. Some faces will on that Day be bright with happiness, laughing, rejoicing at glad tidings. And some faces will on that Day with dust be covered, with darkness overspread: these will be the ones who denied the truth and were immersed in iniquity!